

# The Messenger.

"NOT SLOTHFUL IN BUSINESS, FERVENT IN SPIRIT, SERVING THE LORD."

Vol. I.

LEXINGTON, KY., SATURDAY, MAY 15, 1897.

No. 17

## CENTRAL CHRISTIAN CHURCH.

### Historical Sketch.

In the latter part of 1831, a little band of nine faithful and devout Christians, pleading for the "faith once delivered to the saints," and insisting upon a return to primitive Christianity, began holding meetings every Sunday in their private houses for the purpose of attendance upon the Lord's Supper, the singing of hymns, prayer and exhortation. These nine believers, now all save one gone to their last reward, were William Poindexter and wife, Thomas Rogers and wife, Mrs. T. S. Bell, Mrs. Joseph Ficklin, James Schooley, William Vanpelt, and his son William Vanpelt, Jr. These meetings continued through the year 1832. God greatly blessed them, for the membership gradually increased until early in 1833 the little band had grown to such an extent that it was deemed advisable to secure a permanent place for the meetings and to call a minister. Accordingly a room on Spring street, that had been a chair factory, was rented from William Challen, father of James Challen, and here the congregation was domiciled and organized, James Challen being called as minister.

The interior of the old factory was arranged as best they could. It is difficult for one in our day and generation to conceive of the rudeness of the furniture of that old room, which the Disciples then doubtless took great pride in. Some old chairs were donated by the members for the pulpit and chancel, while the seats proper consisted of some clumsily constructed benches, without backs. No carpet covered the floor, nor was the light diffused by cathedral glass. They did not exactly "build a pulpit of wood," but they secured a large dry goods box, covered it with cotton, and that served as a reading desk. Amid these rude surroundings our forefathers served God, and who is there to say they were not as happy then as those of us who sit in Central Church and enjoy its blessings to-day? It is not probable that they ever complained of the minister's lengthy sermons, or hurried the service to get home in time for early Sunday dinner.

But amid the sweetness of this their first meeting place, there was some bitterness. The early church in the days of Peter and Paul was persecuted, and this early church was persecuted. Not to such an extent, it is true, but persecuted nevertheless. Disagreeable epithets and ugly names were applied to them. They were called "water dogs," "Baptist infidels," Campbell-

ites," etc. A caricature was prepared representing a huge camel with two large humps upon its back, labeled "Alexander Campbell," and beneath this was printed the couplet:

"Ho, all ye sons and daughters,  
Here's salvation in the waters."

But in spite of all this persecution and calumny they stood firm, and grew in spirit and num-

ber. In 1834 the congregation had outgrown the old chair factory, and the old Oldham cotton factory, that stood on North Broadway, where the Skillman residence now stands, was rented. This was arranged better than the chair factory, and here services were held for several years, until a union took place between them and the so-called "Stoneites," a body of Christians holding to the same faith, that had sprung up in the meantime. The "Stoneites" had erected a brick building at the corner of Mill and High streets. The day this union was consummated was a notable one, and it is greatly to be regretted that the exact day has not come down to us. The services doubtless lasted all day, among the venerable ministers taking part being Barton W. Stone, J. T. Johnson, Thomas M. Allen, John Smith, Frank Palmer, William Morton, Thomas Smith, Jacob Creath, Sr. The union was cause for great rejoicing. The congregation was strengthened, and took its place in the city as an "established church."

Allen Kendrick was the minister of the united forces, and in the autumn of 1840 he held the first protracted meeting, lasting two months and adding one hundred and forty-eight to the church. This addition increased the membership to such an extent that the High street building was found too small and a movement was set on foot that resulted in the building of the

old Main Street Church. The High street property was traded for the lot, and after some little difficulty the building was completed early in the year 1843. It was dedicated in the spring, President James Shannon preaching the sermon. Shortly after the dedication the celebrated Campbell-Rice debate, in which Henry Clay acted as chairman, was held in the building, lasting eight days. William McChesney succeeded Allen Kendrick as minister, and he in turn was succeeded by Samuel Church. A. L. Robbins succeeded Church and A. L. Jones, J. G. Tompkins, James Henshall and the venerable John I. Rogers followed. In 1860 W. H. Hopson was called and served one year until 1861, when J. W. McGarvey was called. During the war the church had many vicissitudes. The building was seized and used as a hospital by both Federal and Confederate troops, but at the close of the war the church was stronger than ever, and found it necessary to establish another congregation in the city, and Broadway Church was organized with a membership of one hundred and twenty-six. L. B. Wilkes was called as minister in 1868, and was succeeded in 1872 by Moses E. Lard. T. N. Arnold followed in 1875; C. K. Marshall in 1874; W. H. Hopson was recalled in 1878, and was succeeded by W. F. Cowden in 1881. R. T. Mathews came in 1885 and served faithfully and well for ten years, he being the last to serve in the old building. For fifty years the congregation worshiped God in this building. Children grew up in the church and their children in turn grew up. Year by year God prospered the congregation. Year by year the membership grew in numbers; year by year came the children from

Sunday-school to the church, and in after years their children came from the Sunday-school. In all these years the membership grew not only numbers, but in grace and in love for one another. But the building that had served them so well, that had witnessed so many happy marriages and sad funerals, whose walls had echoed with the voices of so many godly men and women, began to decay, and the members began to talk of a new house or remodeling the old one.

In the latter part of 1891 the movement for the erection of a new house of worship began to assume definite shape, and on the evening of the 7th of December of that year, after public announcement from the pulpit on the two Sundays preceding, and the mailing of a postal card to each member, the congregation assembled "for the purpose of considering and finally determining the question whether we would remodel the present house of worship, or buy and build elsewhere." This meeting, presided over by Alex. McClintock,

one of the elders of the church, was a large and representative one, and each member present felt the importance of the occasion. After considerable discussion, it was determined, almost unanimously, to "buy and build elsewhere." A committee, consisting of three members from each of the then wards of the city, was appointed, charged with the duty of selecting a suitable location, and to report to a subsequent meeting of the congregation. This committee, after careful deliberation, selected the lot known as the old Masonic property, at the corner of Short and Walnut streets, which was forthwith purchased, and plans for the new building drawn, submitted to the congregation and accepted.

It was not without some difficulty that a purchaser for the old property was found, but these difficulties were overcome by the committee of twelve, which was continued as a building committee for the new house, and on the 7th of May, 1893, the corner stone was laid with appropriate ceremonies. The work on the building proceeded as rapidly as possible under the circumstances. It was not, however, until July, 1894, that the work was completed. On the 22d of that month the dedicatory services were held, the sermon proper being delivered by the minister, R. T. Mathews, who had worked so faithfully for the completion of the building.

Before the finishing touches had been put upon the new house the minister, Mr. Mathews, was called to a field of larger usefulness, accepting in September,

1894, a chair in the Bible College of Drake University. He was succeeded in January, 1895, by the present minister, I. J. Spencer, who has endeared himself to every member of the congregation. Under his faithful ministry the work of the church is constantly growing in usefulness, the missionary spirit continually enlarging and spreading, while the membership is gradually increasing Sunday by Sunday.

In September, 1896, the church began the work of establishing a mission in South Lexington, purchasing a lot at the corner of Mill and Cedar streets, upon which it is hoped to erect during 1897 a comfortable house of worship. CLARENCE EGBERT.

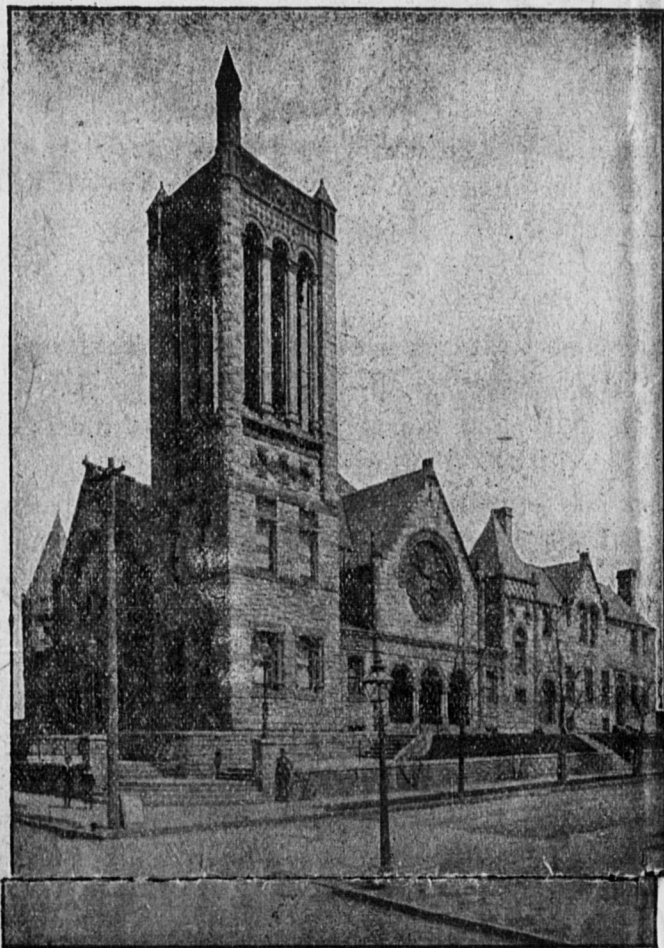
### WILD OATS.

"Sowing Wild Oats" is a very mild phrase invented to cover a multitude of sins. Let us see what error is hidden within these three words. In the first place they would suggest that there is a necessary period in every person's life when they must do evil, whereas the Bible and observation teach us that the only safe and correct plan is to sow good seed "in the morning of life and in the evening withhold not thy hand." Is the period of youth to be given up to sin—that time when the blood runs warm, and fills the body with energy; that formative period when the whole future life and eternity hangs in the balance; that period when the soul must be given wholly to God or be forever lost—must this be spent in scattering seeds of sin which will ripen into a harvest of dishonor and shame in after years? When we remember that it is a rare thing for a soul to confess Christ after the twentieth milestone is passed, we should know why God is anxious for the youth of our race. No, there is no time set apart for the sowing of wild oats. One short hour in such work may witness a crime that years of penitence cannot blot out.

"Sowing Wild Oats" is too mild. It is best to call a spade a spade. There is no excuse for minimizing an evil by giving it a respectable name. I object to these words because they clothe the most hideous sins in the garb of respectability to deceive the children and parents of our land. Would it not be better to acknowledge the wrong and seek to correct it, than for you to say of your boy: "Oh, he's only sowing his wild oats," and thus sanction in an indirect way his misdeeds?

Where did you get your wild oats? Satan put the bad among the good. But you as the sower are instructed that you must sow the good only. As you sow so shall you reap. Will you not complain when all the tortures of hell are yours and Satan says in his blindest tones: "This is a Harvest of Wild Oats?"

Oh! call all this by some other name. In the name of God I protest against this deception that Satan has imposed upon us. Call it drunkenness; call it stealing; call it robbing women of their virtue; call it murder and everlasting ruin, but do not call it "Sowing Wild Oats."





## THE MESSENGER.

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the Editors, 181 W. Third St., Lexington, Ky.Entered at Postoffice at Lexington, Ky.,  
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There are two kinds of people we do not like to talk to; those who think no one has a right to an opinion but they themselves, and those who never have an opinion of their own, but always agree with yours.

Each of the above classes are well represented in this world. We often meet persons of considerable culture and refinement in some respects, who do not hesitate to choke their opinions down our throats and if we mildly desist say the most insulting things at their command. They can never look on but one side of any question and then they see it through glasses colored by their own conceit. They demand at your hands tolerance for their views and then refuse to allow you to even think for yourself.

It is well in an argument with a person like this to look meek and say but little. If you can even look subdued and smile a sort of sickly smile it will aid you in bringing out the fine points of your opponent. You will notice a defiant toss of the head and hear a subdued snort while a triumphant glitter from the eye will suggest that there is a great impassible gulf that separates you as an opinion holder from your friend, the enemy.

This is really a form of selfishness, and selfishness is one of the most common, and at the same time the most disagreeable and sinful weaknesses of man. It robs us of the esteem and love of those around us; it destroys our power to make the world better; it shuts us up within the narrow and lonesome confines of self and makes us feel that life is a failure; it blights and ruins the bright flowers that grow along life's pathway fills our lives with never ending sin and separates us from the love or Him who never considered his own wants, but gave up every thing the world holds dear, and even his life, that he might minister to the wants of others.

The man who says he does not know as much about the Bible as he did when he was a Sunday-school boy may be in sight of the graveyard, but if he is any nearer heaven, it is because he has been walking backwards.

God's method of teaching the Bible is to have a Bible school in every home. "Thou shalt teach them diligently unto thy children, and

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thou shalt talk of them when thou sittest in thine house."—*The Bible Reader.*

## The Mission of Barnabas to Antioch.

From one of our exchanges we clip the following paragraph:

"One of the best things the church at Jerusalem ever did was to send Barnabas down to Antioch to look into the matter of reported conversions among the Greeks. He was a good man full of the Holy Spirit and faith, and on arriving at Antioch he saw that, however differently the church there conducted its worship from the church of Jerusalem, there was manifest the same spirit of Christ which marks the true convert everywhere. So he exhorted them to continue in the grace of God. Had he been of another type, such as those who opposed Paul's work when he reached Antioch and found out that these Gentile converts didn't pronounce some of the religious terms in exactly the same way they were pronounced at Jerusalem, he would have condemned the work as unlawful, and thus have blighted the hopes of the young church and destroyed, perhaps, what, under wiser treatment, became the great center of Gentile missions. It takes a man with the Holy Spirit to discern between the vital and the accidental in Christianity."

This is evidently intended as a backhanded blow at somebody who contends that the worship of the church should be conducted Scripturally. But the blow—like a rusty musket of the old-time pattern—strikes hardest at the butt end. Who told this writer that Barnabas was sent down to Antioch to look into the matter of reported conversions among the Gentiles? He certainly did not learn it from the Scriptures. I have seen the idea advanced in some semi-rationalistic writings, but it sprang from the brain of its originator. While the text of Acts does not say explicitly for what purpose Barnabas was sent, it does so implicitly; for we must conclude that, as a faithful messenger, he did what he was sent to do; and what he did was to "exhort them all that, with purpose of heart they would cleave unto the Lord" (Acts xi. 23). He was not sent because the church in Jerusalem was suspicious that something was wrong, and that the case needed looking into; but to exhort them to continue as they had begun.

The assumption in the second sentence, that on arriving at Antioch Barnabas saw that the church there conducted its worship differently from the church at Jerusalem, is original, I think, with this editor. It must have originated in his brain while hunting for something with which to hit the party he was aiming at; for surely no commentator on Acts has been so wild as to sug-

gest it, and there is not the shadow of a shade of evidence for it in the text.

A little farther on in the paragraph another startling discovery is proclaimed—the discovery that Barnabas "found out that these Gentile converts didn't pronounce some of the religious terms in exactly the same way that they were pronounced at Jerusalem." Was this because they pronounced these terms in Greek, while the Jerusalem brethren pronounced them in Hebrew? Deponent saith not? What was the difference, then? And what were the terms that were not pronounced in "exactly the same way?" The terms must have been regarded by Paul's opponents as important, for we are told that if one of them, instead of Barnabas, had been sent there, "he would have condemned the whole work as unlawful, and thus have blighted the hopes of the young church, and destroyed, perhaps, what under wiser treatment became the great center of Gentile missions." How interesting it would be to know what these terms were, and what is the right way to pronounce them.

The paragraph closes with the profound statement. "It takes a man with the Holy Spirit to discern between the vital and the accidental in Christianity." Thus we learn, that there are some things in Christianity that are "accidental." Those of us who have been thinking that all in Christianity was intentional, must stand corrected. We thought, too, that we had the Holy Spirit; but as we have failed till now to discern "the accidental in Christianity," perhaps we have been mistaken. Let us go to a "holiness" meeting, and see if we cannot secure the "second blessing."—*J. W. McGarvey in Christian Standard.*

## CHESTNUT STREET NOTES.

The Christian Endeavor Society on last Sunday was led by Miss Myrtle Lyndi. A good many took part and it was an interest meeting.

The Christian Endeavor Society will be conducted next Sunday by Mr. R. L. Bussabarger. All are invited out, and to take part in the meeting.

Owing to a misunderstanding Mr. Taylor did not leave last Friday, but instead left Monday. He was at church on Sunday, and listened to two well-delivered sermons by Profs. Ellett and Deweese.

Prof. Deweese preached to us on last Sunday night, and gave one of the best sermons he ever preached. It was full of good points, well-delivered, and, we hope, will do the congregation good.

Mr. Simpson gave us an interesting talk at the Endeavor meeting last Sunday night. Mr. Simpson is one of the most faithful and hard working Christians we have at this church.

The Young Men's Prayer Meeting, under the able leadership of that never-tiring good man, John Chinn, is doing much good at this church, as will be seen by the number of young men taking part in the services.

This church had quite a number of visitors on last Sunday night. We are always glad to have them with us and we want them to take part. It will not only help us, but will benefit themselves.

Prof. R. H. Ellett conducted the

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morning services at this church on last Sunday morning. The Professor, though a middle-aged man, stands in the front ranks as minister, and is well versed in the Bible. His sermon was up and above the average.

Mr. Taylor delivered his popular lecture, "What It Takes to Get There," to a good size audience on last Thursday night at the church at Grassy Creek. Mr. Taylor has branched out into the lecture field, and is an orator to the manor born. We wish him good luck wherever he goes.

The plan of Mr. J. W. Taylor this summer was an extended visit through Virginia on a lecture tour, in company with that ever smiling good man, Mr. Walker, has fallen through, owing to the inability of making good dates through that State. Mr. Taylor will go to Mississippi instead.

"Mississippi," by the way, that sounds familiar. That is the State in which Mr. Taylor received a call to preach the gospel about a year ago. But after due deliberation he consented to stay here. Now what do you think—he received another call not long ago, and in the call they much as said "they could not get along without him." Well, neither can we. He has made wonderful strides in the management of this church, and we won't give him up. Brothers and sisters from Mississippi, we know you would like to have this good "hustling" man in your community, but we can't spare him. If he does go, I expect you will have to accommodate a good many of us, as we like him so well we will have to go with him. Hoping he won't go is the hearty wish of

UNCLE TOMMY ROT.

## OUR CITY CHURCHES.

Secretary E. C. Baldwin addressed the men's meeting of the Y. M. C. A. on Sunday afternoon last.

Owing to the sickness of the pastor, Rev. Dr. Wilburne, there was no preaching service at the Centenary M. E. Church on last Sunday.

Rev. Dr. Snively, of Frankfort, occupied the pulpit at Christ Church Cathedral on last Sunday at both services.

Dr. A. C. Davidson, President of Georgetown College, occupied the pulpit at the First Baptist Church on Sunday morning and evening.

The lecture which was to have been given last night by Col. Geo. W. Bain, at the Epworth M. E. Church, has been postponed until next Friday night, May 28.

The State Convention of the Epworth League, which was held last week in Louisville, selected Lexington as the place for the next annual convention.

The Ladies' Aid Society of the Hill Street M. E. Church, South, celebrated the fifty-fifth anniversary of the dedication of that church, by a reception, on last Wednesday night.

Dr. George Varden, of Paris, Ky., occupied the pulpit at the Upper Street Baptist Church on last Sunday; preaching in the morning on "The Sonship of Jesus," and at night on "Christian Perfection."

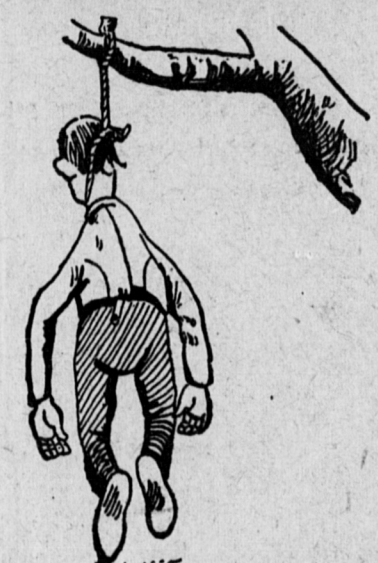
The congregation of the German Evangelical Lutheran Church, on Maryland avenue, spent Sunday in Louisville, where they joined in the celebration of the fiftieth anniversary of the founding of the Synod of Missouri and other States.

Rev. Otis Hughson preached a strong sermon on "Public Sentiment, Its Influence for Good or Evil," at the Fifth Street Baptist Church on Sunday morning, a synopsis of which was published in Monday's issue of the Morning Herald.

At the Hill Street M. E. Church the pastor, Dr. Evans, preached in the morning on "A Cry of Despair," and at night on "The Good in Bearing the Yoke."

Invitations are out to the marriage of Prof. J. M. Davis, one of the elders of the Maxwell Street Presbyterian Church, and Miss Emily Barr.

## TAKEN FROM LIFE.



## A SAD STORY.

This is the fate of the young man who recently committed suicide by hanging himself, because his gallant rival eloped with his sweetheart in one of those fine rigs which can always be found at the up-to-date Livery Stable of

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To think His thoughts in blessedness supreme;  
To know Himself, the Thinker, is our life;  
To rest this weary intellect on His,  
Is the glad ending of mind's endless strife.

BONAR.

Make preparations for Children's Day—First Sunday in June.

Mr. J. N. Williams spent Sunday in Harrodsburg.

Two additions at Broadway Sunday by letter.

See Van Hoose for Photographs. He makes all the latest styles.

Miss Ormie Hayes is now with Mr. Keller, the florist, where she will be glad to see her many friends.

The Broadway C. W. B. M. held a delightful reception on Tuesday afternoon.

In 1881 our Sunday schools gave \$754 for Foreign Missions; in 1896, \$28,219.78.

Mrs. Lida Perkins has moved from 228 North Broadway to 117 North Upper street.

The Missionary Bible Class will conduct the services at Central tomorrow night.

Van Hoose, Short street, opp. Court House, is the place to get your Photographs.

When your bicycle needs repairing take it to L. H. Ragland, 49 North Broadway.

The Delta Endeavors of Central gave a "Strawberry Festival" in Gratz Park on last Friday night.

The court day dinner given on Monday by the Alpha Endeavors of Central, proved quite a financial success.

Miss Eoline Hair has returned home after a long visit to her old home in Georgia, much to the pleasure of her many friends.

Housekeepers in need of anything in chinaware, glassware, etc., should call on E. C. Kidd, 65 East Main street.

Miss Ottie McGarvey has returned home from Cincinnati, where she has been attending the Conservatory of Music.

President McGarvey entertained the Class of '97 of the Bible College at his home on Main street on Tuesday evening.

J. E. Nichols, formerly with Bell & Glenn, has opened up a vegetable, fruit and poultry market in the Market House, Nos. 9-11 east end. Phone 159.

L. H. Ragland keeps a large stock of high grade bicycles on hand for rent at his store, 49 North Broadway. Very moderate terms.

Misses Annie and Aria Tisdale, who have been absent in Colorado for some months, returned home last week. Their address is 288 North Broadway.

Misses Hattie and Katie Warner, formerly of this city, now of La Follette, Tenn., are the guests of their sister, Mrs. Prof. Kastle, on South Limestone.

E. C. Kidd, 65 East Main street, handles the prettiest, best and cheapest line of glass, cutlery and house furnishing goods in Lexington. Call on him before buying.

## STRAWBERRIES.

Be sure to order your berries from Stanley Searce, and you will always get the choicest in the market. Nos. 51, 53, and 55 Market House. Phone 436.

Van Hoose makes the latest Plano Photos.

## LADIES SUITS.

Some new ones just placed on sale. Prices \$5.00, \$6.00 and \$8.00. Better see them this week.

## TAYLOR &amp; HAWKINS,

9 W. Main Street.

Profs. Ellett and Dewese occupied the pulpit at Chestnut street, on last Sunday, the former preaching at the morning and the latter at the evening service.

The regular monthly meeting of the C. W. B. M. of Central, was postponed from last Monday until next Monday (17th) afternoon. A full attendance is desired.

In the absence of Mr. Spencer, Assistant Superintendent John C. Taylor, took charge of the Central Teachers' meeting on last Wednesday evening.

## FRESH VEGETABLES.

Green Peas, Beans, Tomatoes, New Potatoes, Cauliflower, Asparagus, everything good to eat at Stanley Searce's 55-55 Market House. Phone 436.

Mrs. Herbert McArdle (nee Miss Mildred Johnson) came over from Cincinnati on Monday and is the guest of her sister, Mrs. Richard Arnsperger, on West Maxwell street.

Judge C. Wayne Cook, of Corydon, Ind., will deliver the annual address before Alumni Association of Kentucky University on the evening of June 10. He was a member of the 'Class of '97.

The ladies of Berea Church will give a strawberry and ice cream supper on Friday night, May 28th. Everybody invited to attend. The church is located on the Ironworks pike, six miles from town.

The storm that prevailed all over the country the first Sunday in this month materially injured the Home Mission collection. The churches are urged by Bro. Smith to renewed efforts to raise funds for this work.

Students, see Van Hoose for your Photos. He will make you a selection on all grades. The cuts for the K. U. Annual are from photographs made by Van Hoose, Short street, opp. Court House.

W. J. Loos, ex-Editor of the Christian Guide, and now Financial Agent for Orphan's Home of Louisville, spent several days this week as the guest of his father, President Loos.

George W. Kemper, of THE MESSENGER, preached at Central Christian Church last Sunday night to a large and appreciative audience. The scribe did not hear the sermon, but from the headlines in the daily newspapers and the comments of his hearers we judge he delivered a very excellent sermon indeed.

## SPRING CHICKENS.

Spring Chickens and all kinds of dressed poultry always to be found at the up-to-date fruit, vegetable and poultry market of Stanley Searce, Market House, stalls 51, 53 and 55. Phone 436

The first annual Inter-Collegiate Declamatory Contest of Kentucky, which was held at Kentucky University on Friday night (7th), was won by Mr. L. R. Bonta, who represented the Kentucky Wesleyan College, Winchester. Central University, State College and Kentucky University were also represented.

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## THE SAMPLE SHOE HOUSE.

4 W. MAIN ST.

The "Centralian Quartette" gave a concert in Nicholasville on last Friday night under the auspices of the Endeavor Society of that church. The Quartette (or rather "Sextette") is composed of Miss Eunice Foushee, soprano; Dr. S. A. Donaldson, second bass; B. A. Lineback, first bass; W. N. Cropper, second tenor; P. A. Davey, first tenor, and Mrs. John C. Taylor, pianist.

The G. A. R. State Convention which met in Lexington this week brought an enormous crowd to the town. The speeches on Monday afternoon at Chautauqua grounds were most excellent. The feeling of fraternal love shown to exist between the Confederate Veterans and the G. A. R. was never more forcibly illustrated than when Gen. Hill and Judge Morton shook hands and pledges in behalf of the two associations eternal friendship and love.

## STRAWBERRIES.

Be sure to order your berries from Stanley Searce, and you will always get the choicest on the market. Nos. 51, 53 and 55 Market House. Phone 436.

Bro. I. J. Spencer who is holding a meeting in Chattanooga, reports the work moving off nicely. Five had been added to the church at the last report.

R. W. Elder is attending the County Convention at his church at McCormick, Lincoln county, where he delivers the opening address. Mr. Elder, is one of the most promising ministers in the State.

Chas. Allen Thomas delivered a lecture in Morrison Chapel last night to a good sized and very appreciative audience. Mr. Thomas is one of the coming orators of the country. He has a wide reputation even now, and we expect to see him advance with rapid stride.

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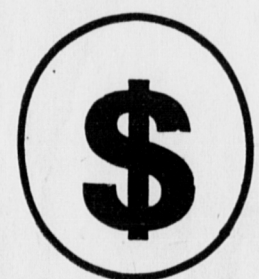
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**Wanted—An Idea** Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDERBURN & CO., Patent Attorneys, Washington, D. C., for their \$1,000 prize offer and new list of one thousand inventions wanted.



## CHRISTIAN ENDEAVOR.

EDITED BY CLARENCE EGBERT.

[Sunday, May 23—Peace; When to Seek It, and How. Gen. 13:5-18.]

Peace is harmony with God; it is also harmony with men. We are never to choose peace with men when it prevents peace with God.

Christ came not to bring peace but a sword, and yet he truly said to his disciples, "My peace I give unto you." It was "not as the world giveth."

"Woe unto you when all men shall speak well of you"—or when you want all the world, evil-minded as well as good to speak well of you.

To be patient with wrong-doing is to try the patience of God; to admit certain men to our friendship is to make God our enemy.

For men who would be at peace with God to be at variance with each other, is as if two air ships, bound for the same harbor, should deliberately run into each other.

The quarrels among Christians are almost invariably over non-essentials, which pride and self-willed obstinacy have exalted into essentials. Those who have the spirit are led by him into all truth. And as the truth is one, so men are one in the truth.

Let us pray with Christ, "that they all may be one;" and as Christ came all the way to meet sinners, let us be willing to go more than half way to meet our enemies and opponents.

## DAILY READINGS.

Monday, May 17.—The coming

Tuesday, May 18.—The Prince of

Wednesday, May 19.—Peace? A

Thursday, May 20.—No peace

Friday, May 21.—A judicious

Saturday, May 22.—A false peace.

Jer. 8:4-11.

## SPRING CHICKENS.

Spring Chickens and all kinds of dressed poultry always to be found at the up-to-date fruit, vegetable and poultry market of Stanley Searce, Market House, stalls 51, 53 and 55. Phone 436

## BLUE GRASS COLUMN.

[Edited by S. W. J. Spurgeon. Address all communications for this column to the above.]

The session of the G. A. R. and W. R. C. brought many welcome visitors to our city. We feel that we owe the old soldiers a debt of gratitude for the heroism and patriotism they manifested on the battle field in the defense of their principle. Then let us, as citizens, endeavor to preserve this union with the same spirit of patriotism as marked these soldiers of old.

The veterans of Charles Summer Post, No. 61, and Green Clay Smith Post, No. 170, and citizens of Lexington deserve much credit for the excellent program rendered at the Auditorium, which was enjoyed by a large audience. All of the participants acquitted themselves with honor and credit. We trust the entertainment of the G. A. R. and W.

## People's Market

Headquarters for SPRING CHICKENS and all kinds of FRUITS and VEGETABLES.

J. A. WHEELER,

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5 FACTORIES.

30 STORES.

## RHODES-BURFORD FURNITURE CO.,

123 EAST MAIN STREET.

Anything - in-the - House - Furnishing - Line  
CASH OR CREDIT.

R. C. was such that they will be anxious to return to the Blue Grass City again.

The prayer meeting at Constitution Street on Wednesday night was led by Bro. Simon Gardner. The attendance was not as large as it should be on an important occasion as this. Now, don't stay at home and say I am too tired to attend prayer meeting, but go to church and do your part as a Christian. It is your duty to attend the services of your church; if the members stay away and make excuses, what about others. If you do not love your church you need not expect others to do so or even attend the services. When you are visiting every other meeting but your church services, do you think of those lines:

"I love thy church, O God.  
Her walls before Thee stand  
Dear as the apple of Thine eye,  
And graven on Thine hand."

Now, let us attend the regular services of the church better, and be prompt, and the Father of Blessings will give you a rich reward.

Elder W. H. Dickerson, pastor of the Christian Church at Nicholasville, was in the city this week.

G. T. Abram, Government Commander of the M. B., will leave Sunday for the Grand Congress at

Look out for the "Feast of the Tabernacles," the 31st of May.

Mrs. Whitley, of Stanford, is the guest of her sister on N. Limestone.

The Ministers and Officers Union held a very pleasant meeting at St. Paul A. M. E. Church Monday at which time Rev. J. T. Morrow delivered an able paper on "The Extent and Limits of the Atonement."

The city churches have a cordial invitation to insert their announcements in our column.

I make a specialty of cleaning and repairing.  
J. CONNERS, Tailor,  
67½ East Main St.

## FRESH VEGETABLES.

Green Peas, Beans, Tomatoes, New Potatoes, Cauliflower, Asparagus and everything good to eat at Stanley Searce's, 51-55 Market House. Phone 436.

## Missouri Headlines.

We need to get more religion into our political life, both local and general. It is a fact that good, clean men hesitate about answering their country's call to office, and often count themselves fortunate if they are defeated in the race. This is illustrated in the following clipping from a Missouri paper whose editor was defeated as candidate for Mayor:

"Was snowed under. Got it 'in the neck' hot and cold. Was smashed in the wind. Caught it under the ear. Was knocked out by a heart blow, but still in the ring. Financially ahead \$250. Saved twenty drinks, two bottles of beer, one plug of tobacco, one pint of whisky, and, what is better still, saved my reputation and retained my manhood."

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GOTO J. E. NICHOLS FOR

Strawberries, Green Beans, Peas, Cucumbers, Cauliflowers, Asparagus, Cabbage, Lettuce, Onions, Spring Chickens, Hens, Ducks, Etc.

Ice Cream in and quantity. Butter Milk and Sweet Milk from my own Jersey Cows a Specialty.  
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Sole Agents for Fleischman's Compressed Yeast.

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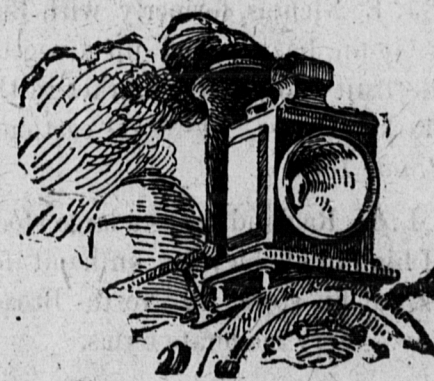
Phone 479.

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MANLooks well if his  
clothes are clean.

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